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*Memoirs of the late Right Reverend
THOMAS WILSON, D. D. Bishop of
Sodor and Man.*

DOCTOR THOMAS WILSON, the venerable and apostolic Bishop of Sodor and Man, was born at Burton, a village in the hundred of Wirral, in the county palatine of Chester, on the 20th of December, 1663; and, as he says himself in his Manuscript Diary, "of honest parents, fearing God." He was baptized the Monday following, or, to use his own words, he "had an early right to the covenant of grace."

The family from which he was descended had been inhabitants, time immemorial, of that part of the county of Chester. His father died in the year 1702; his mother, whose maiden name was Sherlock, and who was born at Oxton, in the same county, survived her husband a few years; so that both his parents lived to see him a Bishop.

In his Diary he always speaks of his parents in the most dutiful and affectionate terms; and it appears to have been his daily practice to offer up prayers for their temporal and eternal welfare.

Great care was taken of his education; and, at the proper age, he was placed under the tuition of Mr. Harper, a very eminent schoolmaster in the city of Chester, with whom he continued till he was sufficiently qualified for the University. He was then removed to Trinity College, in Dublin, whither most of the young gentlemen of Lancashire and Cheshire were at that time sent, with an allowance of twenty pounds a year; a sum which, however small it may now be thought, was, in those days, sufficient for a sober

student in so cheap a country as Ireland.

Upon Mr. Wilson's admission into the University, it was his intention to have studied physic; but he was persuaded by Archdeacon Hewetson to dedicate himself to the Church, for which he seemed by nature more particularly designed. He did not, however, entirely relinquish the pursuit of medical knowledge; a circumstance which was afterwards productive of much benefit to the people of his Diocese.

During his residence at Dublin, he conducted himself with the utmost regularity and decorum; and, by his diligent application, made a great proficiency in academical learning. He continued at College till the year 1686, when, on the 29th of June, he was, at the immediate instance and desire of his friend the Archdeacon, ordained a Deacon by Dr. Moreton, Bishop of Kildare. The ordination was held for him alone, on the day of the consecration of the Church of Kildare, in the presence of a very numerous congregation; and our pious divine ever after kept the anniversary of it holy, and poured forth his heart to God in a particular prayer on the occasion.

Mr. Wilson's good conduct, and his consequent preferment, gave very great pleasure to his friend the Archdeacon; who continued to correspond with him till the year 1704.

The exact time of Mr. Wilson's leaving Dublin is not known; but it is understood that he quitted the University sooner than he at first intended, on account of the political and religious disputes of those days; nor could it have been long after his ordination that he took his leave of Ire-

land; for on the tenth of December, in the same year, (1686) he was licensed by Thomas Lord Bishop of Chester, to be the curate of New Church, in the parish of Winwick, in Lancashire, of which Dr. Sherlock, his maternal uncle, was then Rector. His stipend was no more than thirty pounds a year; but being an excellent economist, and having the advantage of living with his uncle, this small income was not only sufficient to supply his own wants, but it enabled him to administer to the wants of others; and for this purpose he set apart one tenth of his income.

On the 20th of October, 1689, Mr. Wilson was ordained a Priest by Nicholas Lord Bishop of Chester.

It was not long before Mr. Wilson's religious deportment and amiable conduct in private life, recommended him to the notice of William, Earl of Derby; who, in the year 1692, appointed him his domestic chaplain, and preceptor to his son, James Lord Strange, with a salary of thirty pounds a year. He was soon after elected master of the alms-house at Latham, which brought him in twenty pounds a year more. He had now an income far beyond his expectations,—far beyond his wishes, except as it increased his ability to do good. Blessed with a liberal heart, and thoroughly disposed to charity, he made use of the good gifts which God had bestowed, to such purposes only as he considered were for the glory of the great Author and Giver, and the benefit of his neighbours in distress. Accordingly, we find that he now set apart one fifth of his income for pious uses, and particularly for the poor.

In 1697, the Earl of Derby offered him the Bishopric of the Isle of Man, which had been vacant ever since the death of Dr. Baptiste Levinz, who died in the year 1693. This kind offer, however, Mr. Wilson modestly declined, alledging, that he was unequal to, as well as unworthy of, so great a charge; and thus the matter rested till Dr. Sharp, archbishop of York, complained to King William that a Bishop was wanting in his province to fill the See of Man; acquaint-

ing the King, at the same time, that the nomination was in the Lord of the Isle, the Earl of Derby, but that the approbation rested in his Majesty; and urging the necessity of such an appointment, as the See had now been vacant four years,—a circumstance with which he apprehended his Majesty might be unacquainted. The King hereupon sent for the Earl of Derby, who was at that time master of the horse, and told him, that he expected an immediate nomination of a Bishop for the See of Man, and that if his Lordship delayed it any longer, he should take the liberty of filling up the vacancy himself. In consequence of this admonition, Lord Derby insisted on his chaplain's accepting the preferment; and accordingly Mr. Wilson was (to use his own expression) "forced into the Bishopric;" a promotion for which he was in all respects eminently qualified, and which he justly merited as a reward for his faithful services to the Earl of Derby and his son.

Mr. Wilson took great pains with his noble pupil. Want of consideration, and a precipitancy of temper, seem to have been the principal faults in this young nobleman's character; and his tutor exerted his best endeavours to correct his Lordship's disposition in these respects. The following extraordinary instance of his management, upon a particular occasion, is said to have produced its proper effect:—One day, as Lord Strange was going to set his name to a paper which he had not read, Mr. Wilson dropped some burning sealing-wax on his finger; the sudden pain made him very angry, but his tutor soon pacified him, by observing, that he did it in order to impress a lasting remembrance on his mind, never to sign or seal any paper he had not first read and attentively examined.

On the 15th of January, 1697-8, Mr. Wilson being first created Doctor of Laws by the Archbishop of Canterbury, was confirmed Bishop of Man, at Bow Church, by Dr. Oxenden, Dean of the Arches; and the next day he was consecrated at the Savoy Church, by Dr. Sharp, Arch-

bishop of York, assisted by the Bishops of Chester and Norwich. On the fifth of April following, he landed at Derby Haven, in the Isle of Man, and on the 11th he was enthroned in the cathedral of St. Germain's, in Peel Castle.

On the 29th of September, the same year, he set sail for England, and landed the day following at Liverpool, whence, after a short stay, he went to Warrington, where he paid his addresses to Mary, daughter of Thomas Patten, Esq. to whom he was married on the 27th of October, at Winwick Church, by the Honourable and Reverend Mr. Finch, the Rector.

The Bishop staid in England till the 6th of April, 1699, when he took leave of his friends at Warrington, and arrived, with Mrs. Wilson, the next day, safe at his Diocese. This most amiable woman was every way the companion of his soul; pious, devout, and charitable, as himself. He had by her four children.

His prayers and his sermons furnish a sufficient proof of his study; his prayers were constant and devout, with his flock and with his family; and three times a day he communed with his own heart, privately, in his closet. During the fifty-eight years of his pastoral life, except on occasion of sickness, he never failed, on a Sunday, to expound the Scripture, preach the Gospel, or administer the Sacrament at some one or other of the churches of his Diocese; and, if absent from the island, he always preached at the Church where he resided for the day. When in London, he was generally solicited to preach for some one or other of the public charities, being much followed and admired.

In the year 1699, he published a small tract, in Manks* and English, entitled, "The Principles and Duties of Christianity,"† for the use of the

Island, the first book ever printed in the Manks language; and, with the assistance of Dr. Thomas Bray, he began to found parochial libraries, which he afterwards established and completed throughout the Diocese, and gave to each a proper book-case, furnishing them with Bibles, Testaments, and such books as were calculated to instruct the people in the great truths of the Gospel.

His family prayers were as regular as his public duties: Every summer morning at six, and every winter morning at seven, the family attended him to their devotions in his chapel, where he himself, or one of his students, performed the service of the day, and in the evening they did the same. And thus it was he formed his young Clergy for the pulpit, and a graceful delivery. In the prayers for his closet we meet with the purest sentiments of Christianity; and his *Sacra Privata* bear ample testimony of his uniform piety, and the excellency of his understanding.

He kept a diary as well of the special favours in extraordinary deliverances, as of the merciful visitations and chastisements he experienced in a variety of instances.

On the 9th of December, 1700, a fire broke out in the Bishop's palace about two in the morning, in the chamber over that in which the Bishop slept, "which," he says, "by God's providence, to which I ascribe all the blessings and deliverances I meet with, I soon extinguished; had it continued undiscovered but a very short space of time, the wind was so high, that, in all probability, it would have reduced my house to ashes.

"Blessed be God for this, and all other his mercies vouchsafed to me, and to my family; God grant that a just sense of his obligations, laid so often upon me, may oblige me to such returns of gratitude as become such mighty favours. Amen."

In the year 1703, he obtained the Act of Settlement, of which mention is made in his history of the Isle of

tion for the Indians;" under which title it was first published in the year 1740.

* The Manks is supposed to be the ancient Galic, or Erse language.

† This book was afterwards corrected and improved, and published under the title of "The Knowledge and Practice of Christianity made easy to the meanest capacities; or, an Essay towards an Instruc-

Man;* but his great modesty would not permit him publicly to say that he was the author of that benefit to his Diocese, though it was attained solely by his indefatigable pains and application.

This year was also remarkable for the Ecclesiastical Constitutions, which were read by the Bishop to the Clergy, and agreed to in full convocation; and meeting with the approbation of the Lord, Deemsters, and Keys, passed into a law.

These constitutions, planned and framed by his Lordship, afford and exhibit to the world a specimen of that primitive discipline which existed in this Diocese during his Lordship's episcopate, and long after; superseding, virtually, the preface to the communion-office.

Lord Chancellor King was so much pleased with these constitutions, that he said, "If the ancient discipline of the Church were lost, it might be found in all its purity in the Isle of Man."

On the 5th of September, 1704, the Bishop accompanied Mrs. Wilson, who had been for some time in a declining state of health, to Warrington, for the benefit of her native air, and continued with her, praying for and comforting her, till the 7th of March following; when she resigned her soul, full of hope of a blessed immortality, into the hands of her Creator.

In this severe trial, his prayers abound with religious sentiment and Christian resignation; pronouncing, with a feeling emphasis, "Thy will be done, O God." He felt like a man, but not like a man without hope. He had lost a comfort; but the happiness she had gained overcame his sorrow, and gave him that serenity of mind which none but good men can feel like him in the hour of affliction.

On the 3d of March, 1707, he was made Doctor in Divinity in full convocation at Oxford; and on the 11th of June following, the same honour

* His history of the Isle of Man, was, at the desire of Bishop Gibson, inserted in his second edition of Camden's Britannia.

was decreed him by the University of Cambridge.

About the same time he was admitted a member of the Society for Promoting Christian Knowledge.

In the same year, he had the Church Catechism translated, and printed in Manks and English.

On the 21st of September, 1708, he consecrated a new built Chapel at Douglas, to which he was a considerable benefactor.

On the 2d of April, 1710, the library of Castle-Town was finished; the greater part of the expense, which amounted to eighty-three pounds five shillings and six-pence, he subscribed himself.

This year, some business calling him to England, and quarantine being ordered to all vessels which came from the Isle of Man to England, he went (accompanied by Mr. Murray, a merchant of Douglas) in an open boat to Scotland, and landed in Kircudbright, intending to have proceeded directly to London; but in this design he was prevented by the Earl of Galway, who knew him, and with some other gentlemen, contrary to his own inclination, prevailed on him to go to Edinburgh; where he was waited on and highly esteemed by the Clergy and nobility, many of whom, on his departure, attended him as far as Carlisle.

The year following he went to London, to settle some business relating to the excise for the lord and people of the Island; when he was taken great notice of by Queen Anne, before whom he preached a sermon on Holy Thursday. Her majesty offered him an English bishopric, but he begged to be excused, saying, that with the blessing of God, he could do some good in the little spot that he then resided on; whereas, if he were removed into a larger sphere, he might be lost, and forget his duty to his flock and to his God.

He could never be induced to sit in the House of Lords, though there is a seat for the Bishop of Man, detached from the other Bishops, and within the bar; saying, "That the Church should have nothing to do with the

State. Christ's kingdom is not of this world."

On his return to his Diocese, the Vicarage-house at Kirk Arbory being in ruins, he subscribed and collected money enough to build a new one.

At a convocation, held the 20th day of May, 1714, he delivered a Charge to the Clergy, to observe their own duty, for the edification and example of their flock; strictly requiring them to censure offenders, and regulate the discipline of the Church with proper authority.

In the year 1719, Mrs. Horne, wife of Captain Horne, Governor of the Island, accused Mrs. Puller, a widow woman of fair character, of fornication with Sir James Pool; and from this story, Archdeacon Horribin, to please Mrs. Horne, refused Mrs. Puller the sacrament. Uneasy under this restriction, she had recourse to the mode pointed out by the constitutions of the Church, to prove her innocence; namely, *by oath*, which she and Sir James Pool took before the Bishop, with compurgators of the best character; and no evidence being produced to prove their guilt, they were, by the Bishop, cleared of the charge, and Mrs. Horne was sentenced to ask pardon of the parties whom she had so unjustly traduced. This she refused to do; and treated the Bishop and his authority, as well as the ecclesiastical constitutions of the Island, with contempt.

For this indecent disrespect to the laws of the Church, the ecclesiastical censure was pronounced, which banished her from the sacrament till atonement was made. The Archdeacon, who was chaplain to the Governor, out of pique to the Bishop, or from some unworthy motive, received her at the communion, contrary to the custom and the orders of the Church. An insult to himself the Bishop would have forgiven, but disobedience to the Church and its laws, he could not allow of: he considered it as *the oblation of wrath*, rather than the bond of peace, and at last suspended the Archdeacon.

The Archdeacon, in a rage, instead of applying to the Archbishop of York,

as Metropolitan,* and consequently the proper judge to appeal to in matters relating to the Church, threw himself on the civil power; and the Governor, under pretence that the Bishop had acted illegally and extra-judicially, fined him fifty pounds, and his two Vicars-general,† who had been officially concerned in the suspension, twenty pounds each. This fine they all refused to pay, as an arbitrary and unjust imposition; upon which the Governor sent a party of soldiers, and they were, on the 29th of June, 1722, committed to the prison of Castle Rushin, where they were kept closely confined, and no persons admitted within the walls to see or converse with them.

The concern of the people was so great when they heard of this insult offered to their beloved instructor, pastor, and friend, that they assembled in crowds, and it was with difficulty they were restrained from pulling down the Governor's house, by the mild behaviour and persuasion of the Bishop, who was permitted to speak to them only through a grated window, or address them from the walls of the prison, whence he blessed and exhorted hundreds of them daily, telling the people that he meant "to appeal to Caesar," meaning the King; and he did not doubt but that his Majesty would vindicate his cause if he had acted right. He sent a circular letter to his Clergy, to be publicly read in the Churches throughout the Island, which comforted and appeased the people, who had so much reason to reverence and love the Bishop.

The horrors of a prison were aggravated by the unexampled severity of the Governor, not permitting the Bishop's housekeeper, who was the daughter of a former Governor, to

* The Bishopric of Man, as well as that of Chester, was formerly under the jurisdiction of Canterbury; but in the thirty-third year of the reign of Henry VIII. was removed to the Archbishopric of York, by act of Parliament.

† The Rev. Dr. Walker, Rector of Ballagh, and the Rev. Mr. Curphy, Vicar of Kirk Braddon.—The office of Vicar-general is similar to that of Chancellor to a Bishop in England.

see him, or any of his servants to attend upon him during his whole confinement; nor was any friend admitted to either the Bishop or his Vicars-general. They were not treated as common prisoners, but with all the strictness of persons confined for high treason. They had no attendants but common jailors, and these instructed to use their prisoners ill.

A strange return this for a long course of favours and hospitality which the Governor and his wife had received from the Bishop at his house, where they frequently resided for days and weeks together!

Governor Horne was not naturally a bad man, and yet in this instance he treated the Bishop with more cruelty than any Protestant Bishop has experienced since the reformation; yet did he not revile again. In his Diary he says,

"*St. Peter's Day, 1722.*—I and my two Vicars-general were fined ninety pounds, and imprisoned in Castle Rushin, for censuring and refusing to take off the censure of certain offenders; which punishment and contempt I desire to receive from God as a means of humbling me," &c.

Thus did he turn all his misfortunes to advantage, and to the glory of God.

He was confined in this prison for two months, and released at the end of that time upon his petition to the King and Council, before whom his cause was afterwards heard and determined.

On the 4th of July, 1724, the King and Council reversed all the proceedings of the officers of the Island, declaring them to be oppressive, arbitrary, and unjust; but they could grant no costs; and the expenses of the trial fell very heavy on the Bishop, although he was assisted by a subscription to the amount of near three hundred pounds. But this was not a sixth part of what it cost him for lawyers and witnesses, which he was obliged to bring from the Isle of Man, and maintain in London several months before the trial was finished.

The Bishop was advised, by his solicitor, to prosecute the Governor, &c.

in the English courts of law, to recover damages, as a compensation for his great expenses; but to this he would not be persuaded. He had established the discipline of the Church, and he sincerely and charitably forgave his persecutors. Nay, one of the most inveterate, Mr. Rowe, the comptroller, being afterwards confined in a spunging-house for debt, the Bishop went to see him, and administered to his relief.

The Bishop always used to say, that he never governed his Diocese so well as when he was in prison; and for his own share, if he could have borne the confinement consistently with his health, he would have been content to have abode there all his life for the good of his flock, who were then more pious and devout than at any other time.

From the dampness of the prison, the Bishop contracted a disorder in his right-hand, which disabled him from the free use of his fingers, and he ever after wrote with his whole hand grasping the pen.

The King offered him the Bishopric of Exeter, vacant by the translation of Dr. Blackburn to the See of York, to reimburse him; but he could not be prevailed on to quit his own Diocese. His Majesty, therefore, promised to defray his expenses out of the privy purse, and gave it in charge to Lord Townsend, Lord Carleton, and Sir Robert Walpole, to put it into his remembrance; but the King going soon afterwards to Hanover, and dying before his return, this promise never was fulfilled.

In the year 1734, the Bishop published "*A short and plain Instruction for the better understanding the Lord's Supper;*" which has since passed through several numerous impressions, and has been universally esteemed for the elegant simplicity of its language, and its unaffected piety.

The year following he came to England, for the last time, to visit his son and daughter, when he was introduced to King George the second and his Queen, who took particular notice of him. On his return, he visited the province of York, at the earnest re-

quest of Archbishop Blackburn, and confirmed upwards of fifteen thousand persons.

(To be continued.)

Considerations on the Life and Death of St. John the Baptist.

(Continued from p. 137, and concluded.)

SECTION VIII.

Considerations on the Circumstances of St. John's Death.

WE have now accompanied St. John through the several stages of his life. We have rejoiced with his parents and kinsfolk at his birth, and spent some time in contemplation with him in the deserts; we have stood by him, as a preacher and a Baptist, at the river Jordan, and have been made acquainted with the repeated testimonies borne by him, at different times, to the Messiahship of Jesus; we have heard him, like another Elijah, reproofing another Ahab, and have visited him in prison, where the glory of his great Master, and the salvation of those committed to his care, still continued to be the objects of his attention. It remains only, that we behold him paying that debt to nature, from which the greatest of them that are born of women are not exempted. And here our acquaintance with him must end, till we meet him in the kingdom of God. Thus do scenes of real life pass swiftly away, and, when looked back upon, appear like those which are described within the compass of a small volume like this. In the course of a few years, the child, at whose birth we made merry, is become a man; he sickens and dies, and we mourn at his funeral. Some gleams of success and prosperity, perhaps, brighten and adorn certain parts of his life, as the sun gilds the edges of a dark cloud, or imprints upon it the still more beautiful colours of the rainbow. But while we gaze, the sun sets, the

colours fade, the bow vanishes, and "the place thereof knoweth it no more."

Of prophets, as well as of kings, it may be observed, that there is generally but a short interval between their imprisonment and their death; the enmity which occasioned one, seldom leaving them till it have accomplished the other. And "more bitter even than death itself is the woman whose heart is snares and nets, and her hands bands."* Herod had thrown John into prison; but this would not satisfy Herodias. Even there she heard him still preaching upon the old text, and reproaching her with her crimes. "She had a quarrel against him; *ἐνεχεν αὐτὴν*, she fastened upon him, and would have killed him, but," for some time, she "could not."† For though Herod had not religion enough to produce in him the fear of God, he had policy enough to produce the fear of the Jews, among whom John's reputation, as a prophet, ran very high. Herodias, however, in her heart, had determined to effect her purpose, by procuring, sooner or later, the execution of him whom she falsely deemed her enemy. As if sin could not be committed with impunity, while John was living to hear of it; as if his blood would not cry louder than his voice had done; or the head of the prophet could enter the palace without reproofing the adultery of the tetrarch. But an imperious lust, in the height of its career, can brook no obstruction; and, were it possible, as well as necessary, the world itself would be blown up to make way for it.

Sin being once resolved on in the heart, an opportunity of committing it is seldom long wanting; and the mind is upon the watch, to embrace the very first that offers. "When a convenient day was come, that Herod's birth-day should be kept,

* Eccles. vii. 26.

† Mark vi. 19, &c.

he made a great supper to his lords, high captains, and chief estates of Galilee." It is certainly no sin in a prince to keep his birth-day, or to make a great supper upon it. But how much it behooveth a man, at such times of rejoicing, to be upon his guard, lest, unawares, he be induced to sacrifice truth and conscience to mirth and gaiety, the melancholy catastrophe of this banquet may serve to show us; since neither Herod, nor any of his guests imagined, when they sat down to table on that fatal evening, how horribly their great supper would conclude. But so it happened, that, before the night was out, a deed was done, which displayed to all succeeding generations the malice and cruelty of Herodias, with the weakness, and wickedness of Herod; teaching us, at the same time, that the greatest of prophets and the best of men are not more secure from violence, than from natural death, but rather more exposed to it than the rest of mankind, if, with fidelity and fortitude, they execute the trust committed to them.

Herodias, by her lawful husband Philip, had a daughter named Salome, who condescended to grace the festivity by dancing before the company, in a manner which "pleased Herod, and them that sat with him." A pious prelate of our church, in his contemplations on this occurrence, observes, that "dancing, in itself, as it is a set, regular, harmonious, graceful motion of the body, cannot be unlawful, any more than walking or running." We may add, that it hath, in all ages and nations, been one way, and that a natural one, of expressing an uncommon degree of joy and gladness; on which account it was adopted into the number of religious ceremonies formerly enjoined to be observed by the people of God. But for a young lady to appear, as a dan-

cer, before Herod and his "lords, high captains, and chief estates of Galilee," probably, when they were well warmed with wine, became only the daughter of an Herodias, educated by her own mother.

Herod, quite overcome, and thrown off his guard by Salome's performance, makes her a foolish promise; and, as if that was not enough, confirms it with a rash oath; "Whatsoever thou shalt ask of me, I will give it thee, to the half of my kingdom." A very handsome recompense, one would think, for a dance! But it will appear presently, that the king had not offered enough. Half of his kingdom would not do. Something was required more valuable than the whole of it, had it extended from Judea, quite round the globe. Nothing would satisfy, but his honour, his conscience, his soul; the price which sin never fails to ask! The glorious golden opportunity of revenge was not to be lost. Herodias is consulted by her daughter, and lo, the soft, tender, delicate Salome re-enters, all athirst for blood—"Give me in a charger the head of John the Baptist;" of a prophet; of a person whom thou knowest to be innocent, holy, upright. Make me this sacrifice, and I am content. With such eagerness and sagacity does "the adúlteress hunt for the precious life!"

Bad as Herod was, the petition of Salome at first shocked him. "The king was sorry." He thought of John's character, the atrociousness of the murder, and the opinion which the world would entertain of the murderer. But the tide which had ebbed, soon flowed again, and obliterated, in a moment, what had been written on the sand, during its recess. The love of Herodias, the address of Salome, the festivity of the season, and the presence of the "lords and high captains," who had

been witnesses of the promise, and might possibly approve the proposal; all these circumstances on the side of the temptation prevailed. And perhaps Herod, upon recollection, might think that the supposed obligation of his oath would afford him a better excuse than he should ever be master of again, for complying with the importunity of Herodias, and taking off a monitor troublesome to them both. "For his oath's sake, and for their sakes which sat with him, he would not reject her." Thus, if any extraordinary wickedness is to be transacted, religion must be made to cover it. As if wrong became right, when acted in the name of God; and it were more acceptable in his sight, to massacre a prophet, than to repent of a rash oath made to a foolish girl, at a drunken entertainment.

The Baptist's fate being thus determined, "immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in prison."

This deed of darkness must have been done in the season proper for it, the middle of the night, and St. John was probably awakened, to receive his sentence, out of that sleep, which truth and innocence can secure to their possessor, in any situation. The generality of mankind have reason enough to deprecate a sudden death, lest it should surprise them in one of their many unguarded hours. But to St. John no hour could be such. He had finished the work which God had given him to do. He had kept the faith, and preserved a conscience void of offence. He had done his duty, and waited daily and hourly, we may be sure, for his departure. He was now, therefore, called off from his station with honour, to quit the well-fought field for the palace of the Great King; to refresh himself, after the dust, and toil, and heat of

the day, by bathing in the fountain of life and immortality; to exchange his blood-stained armour for a robe of glory, and to have his temporary labours rewarded with eternal rest; to sit down with Abraham, and Isaac, and Jacob, in the kingdom of God; and as the friend of the Bridegroom, to enter into the joy of his Lord. From the darkness and confinement of a prison, he passed to the liberty and light of heaven; and while malice was gratified with a sight of his head, and his body was carried, by a few friends, in silence to the grave, his immortal spirit repaired to a court, where no Herod desires to have his brother's wife; where no Herodias thirsts after the blood of a prophet; where he who hath laboured with sincerity and diligence, in the work of reformation, is sure to be well received; where holiness, zeal, and constancy "are crowned, and receive palms from the Son of God, whom they confessed in the world."*

So sinks the day-star in the ocean bed,
And yet anon uprears his drooping head,
And tricks his beams, and with new
spangled ore,
Flames in the forehead of the morning
sky—

He hears the unexpressive nuptial song
In the blest kingdoms meek of joy and
love.

There entertain him all the saints above,
In solemn troops, and sweet societies,
That sing, and singing in their glory
move,

And wipe the tears for ever from his eyes.

MILTON.

WE do not pronounce on the correctness of the sentiments contained in the following article. We publish it as containing some curious and interesting information.

On the London Society for Converting the Jews.

(From the British Critic.)

THE Apostle's declaration, that his "heart's desire and prayer to God for

* 2 Esdr. ii. 45—47.

Israel was, that they might be saved," has doubtless been echoed by the wishes of all reflecting Christians; to whom the situation of the Jews, that once highly favoured, now outcast and despised people, will ever be a subject of intense interest and awful contemplation. Eighteen centuries have rolled by since that ruthless imprecation was uttered, "his blood be on us and on our children;" and the guilt of that blood still rests upon them with all its original weight; fixing, as it were, "the primal eldest curse" upon them, and, in some sense, raising their hand against every man, and the hand of every man against them. "Time and chance," we are told, "happen unto all men;" but in the lot of the Jews, neither time nor chance have had power to effect a change: cities have crumbled into dust, empires have been swept from the earth, and languages have survived the nations which gave them utterance; but the Jews remain the same, in features, in habits, in customs, and in character. Gross darkness overspread the world for ages; but it added not to the mental thralldom, nor extinguished the limited knowledge of this extraordinary people. Light has since sprung up, arts have revived, science has reared its head, education, morals, religion, all have made rapid progress; but their blindness has not been removed, their prejudices have not been softened, their condition not improved: they are yet a wandering, unsocial, and despised people, "an astonishment, a by-word, and a proverb;"* the scorn of the thoughtless, the gaze of the curious, and the wonder of the reflecting: while Christian charity, regarding their situation as a continual miracle, and them as living witnesses to the truth of our holy religion, pities them as estranged brethren, and looks forward with laudable anxiety to that predicted time, when it shall please God once more to call them to the knowledge of his truth, and the participation of his favour.

As the conversion of the Jews is an

event which we are assured will, at some future time, be accomplished; and as every Christian, who feels for the welfare of so large a portion of his brethren, will desire to promote it; it is not surprising that many pious and learned men, in every age of the Church, should have considered it their duty to devote a portion of their time and abilities to this object. From the days of Justin Martyr, to those of Hoornbeck, Limborch, and Spanheim, and our own incomparable Leslie, a long list of writers might be produced, who have laboured in this well intentioned but fruitless work. For, as if to show that "God only knoweth the times and the seasons," and that this is a task which he has especially reserved for himself, the real conversion of a Jew has been at all times as rare, as their whole history is wonderful: and however laudable may have been the designs of these writers, or excellent their performances, they have hitherto been utterly unprofitable; the veil is yet upon the heart of the Jew, and until it shall please God to remove that judicial blindness, to which, for wise purposes, he has seen fit to condemn them, we have no reason to expect that others will succeed where they have failed.

In the present day, marked as it is by a continual craving after new projects, and an ill-regulated benevolence, which is always travelling out of the common road of duty, and seeking for its objects any where rather than at home, in its own Church, and among its own people, it would perhaps have been surprising if the case of the Jews had not recommended itself to the morbid sensibilities of restless enthusiasts; and still more so, if, when new societies for religious speculations are as common, and often as delusive, as new joint stock companies in trade, the conversion of the Jews had not been made the pretext, or the object of a combination, where money might be collected, and the pomp of petty legislation indulged; where the praise of eloquence might be acquired at a cheap rate, by would-be orators, and employment found for those who mistake activity for

* Deut. xxviii. 37.

usefulness, and a zeal in making proselytes, for religion.

The London Society for promoting Christianity among the Jews has been instituted for ten years; it has expended, according to the accounts before us, about 95,000*l.* and its receipts during the last year amounted to 10,091*l.* 11*s.* 8*d.* If we inquire what these ample funds have enabled the Society to perform towards the promotion of its object, we shall be informed by its various reports, that it has opened a Dissenting Meeting-House for the benefit of those Jews who might be converted, or appeared well disposed for conversion; that it has built an Episcopal Chapel, on Bethnal Green, for the accommodation of those converts, who might prefer the ministrations of the Church of England; that it has established schools, in which there are at present 43 boys and 35 girls; and that it has printed an edition of the New Testament in Hebrew. We learn, however, from the same sources of information, that the Dissenting Meeting-House is shut up, and to be disposed of, as the conversions produced by this Society are henceforth to be conducted on the principles of the Church of England; the Society itself having, as it appears, fallen entirely, or in a great measure, under the control of those who style themselves "the Evangelical Party" in the Church.

The Episcopal Chapel, on Bethnal Green, continues open, and is, we are informed, well attended; not, however, by Jews, or by the converts of the Society, who might probably be accommodated within a single pew in any Church, but by the Christians who usually resort to those chapels in which an Evangelical Clergyman officiates.

The schools do not appear to be confined to the children of Jewish parents; not a few having found admission there, whose birth and parentage could scarcely have recommended them to this institution:* and as for the Hebrew Testament, it would pro-

bably have remained as lumber in the ware-room of the Society's printer, had not the Bible Society taken the greater part of the impression at *less than the cost price*; (10th Report, p. 24, 26.) and the Rev. L. Way and his associates, undertaken to distribute a portion of what was left, in the course of their foreign rambles. (10th Report, p. 29.) The Society does not boast much of its success in making converts; and probably it is prudent in thus refraining from such statements as might fix the attention of the public on this part of its proceedings. Some nominal converts have, however, been made; but the Reverend author of the letter before us has, we understand, found, to his cost, that a converted Jew gains no very clear ideas of Christian honesty from the process; having not only detected these hopeful children of grace and the new light, in levying contributions upon his silver spoons, and such lighter articles; but having been robbed of the communion plate, and surplices of his Church, by the convert who, with admirable propriety, had been appointed to the office of clerk; and having reason to suspect the same person of a forgery upon his banker to the amount of some hundred pounds.* It seems, however, necessary that the Society should not be altogether silent on that subject to which its labours are supposed to be chiefly directed; and therefore, the Report now before us speaks of a Jew from Poland, who has "made public profession of his faith by baptism;" of a Jew boy from Scotland, who has done the same; of an old Jewess, who has also been baptized;†

* *Sailman's Mystery Unfolded*, p. 47, 48, 49.—*Goakman's London Society for Promoting Christianity among the Jews examined*, p. 61.

† We may perhaps be allowed to ask, whether in these and other cases of adult baptism in this Chapel, the Rubrick has been complied with, which directs that "timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the parents, or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Chris-

* See "The Mystery Unfolded," by M. Sailman. P. 20, 21.

and of "seven or eight Jews who usually attend the Lord's table" at Bethnal Green Chapel. (10th Report, p. 27, 28.) But it does not tell the public and the subscribers, how much these several, and all similar conversions, have cost the Society; how the half-naked and hungry Jew boy has been tempted by food and clothes, to profess a faith of which he knew or cared no more than of the Koran; how two, three, and four pounds a week have been lavished upon pretended converts, who before could not earn as many shillings; and how many instances of such ill-judged attempts to bribe the souls of the ignorant and avaricious, have been deservedly repaid by ingratitude, abuse, and desertion. The following anecdote, which, as far as we have been able to learn, remains to this day uncontradicted, affords, we fear, a fair specimen of the principles upon which these Jewish conversions have been for the most part effected.

"A man of the name of Marinus, came from Germany into this country, for the purpose of obtaining sale for some Cologne water, of which he professed to be the inventor. Finding himself run short of cash, he applied to the London Society for assistance. I asked him if he had embraced Christianity; the reply was, 'I am not converted, but if I can get a good sale for my Cologne water I soon shall be.'"
P. 64.—*Gookman's London Society Examined.*

A volume might be filled with similar instances of fraud on the one hand, and credulity on the other; but we turn to the letter of Mr. Way, now before us, in itself containing admissions of the errors and failures of the Society, and of the infatuation of its supporters.

We entertain no doubts either of the piety or the zeal of the Reverend author: his zeal may be estimated by the fact, that none of the untoward accidents which have occurred, to prove that he has been "ploughing flints and reaping pebbles," (p. 29.) have yet damped his ardour, or checked his ex-

tian religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament." REV.

ertions; he has been cheated and robbed at home, and he is now wandering* over the continent of Europe, handing Hebrew Testaments out of his carriage window to the casual passenger in the Desert, (p. 36.) and bandying compliments in Latin, French, and German, with advertising Professors, deistical Rabbies, Jewish Postmasters, and Russian Bible Societies.

If such an employment of his time and his fortune suits Mr. Way's taste, of the latter at least he is the master; of the former he might have retained the same control, had he not, by taking Holy Orders, subjected himself to the authority and disposal of that Church, whose minister he became. He indeed imagines, that "his path of immediate duty is both longer and wider than that of parochial occupation;" (p. 10.) but we can find nothing in his ordination vows which can justify his self-appointed mission to the Russian Empire, but much, very much which binds him to that very "parochial occupation" which he disregards. These, however, are considerations of a personal nature; our principal objection to his mission is, that through the medium of his own pamphlet, and the eulogiums of newspapers, and annual reports, it is employed to interest the public in favour of a Society, of which the least that can be said is, that it is useless; and thus to induce unwary benevolence to place still larger sums at the disposal of this Institution, which seems hitherto to have squandered thousands upon profligates and hypocrites, in order to gratify the prurient fancy of brainsick enthusiasts.

Mr. Way commences his letter† by some remarks on the progress and actual condition of the Society, the ac-

* Since this was written, we have seen the return of the Reverend Gentleman duly announced in one of the newspapers.
REV.

† Entitled "A Letter, addressed to the Right Reverend the Lord Bishop of St. David's, Joint Patron of the London Society for Promoting Christianity among the Jews; by the Rev. Lewis Way, M. A. of Stansted Park, Sussex; late Fellow of Merton College, Oxford. With an Appendix."

cusations brought against it, and the embarrassments in which it has been involved. The latter, he asserts, have been completely removed; and the charges of its opponents he dismisses, as "calumnies and misrepresentations" which "have carried with them their own refutation," and have been "conveyed in language" which "leaves a Christian advocate of the cause no argument but silence." (p. 8.)

We shall not defend the language of its accusers, far less their calumnies and misrepresentations, if such they have employed: this, however, as it may be easily proved where matters of fact are alleged, ought not to rest on bare assertion; and we question the policy as respects the public, and the justice as regards the supporters of the Society, of thus endeavouring to dismiss such charges with contempt. If it be true that, after an existence of seven years, and an expenditure of 70,000*l.* a radical change was necessary, in consequence of the blunders and failures which had occurred; if "unpropitious circumstances of a personal nature," (p. 2.) the ingratitude of some of its proselytes, the knavery of others, and the shameless profligacy of more, had cast a shade over the character of its proceedings and its projects; if pecuniary distresses, approaching almost to the verge of bankruptcy, had driven the leaders of the Society into the necessity of adopting new measures, and courting a new class of patrons, by a fundamental alteration of its constitution, surely the censures of its enemies cannot be wholly undeserved. The errors of the Society, and the faults of its agents, may be, and perhaps have been, exaggerated by those whom feelings of personal disappointment, or the odium theologicum have armed against it: but the wiser method of depriving this aggeration of its mischievous influence would have been found, in an honest confession of the *real* truth; for querulous remarks upon the coarse or angry expressions of an opponent, will not extenuate a charge supported by evidence, which the defendant does not venture to impeach; and facts uncontradicted will

bias the judgment of the public, however the language in which they are stated may offend by its violence, or the observations which accompany them may betray a malicious or revengeful spirit.

We extract from Mr. Way's pamphlet, the following rhetorical description of the rise and progress of his favourite Institution, in order to contrast it with a somewhat different version of the same story.

"An obscure and unknown individual of the Jewish nation is led, in a foreign land, to make a profession of Christianity. He comes to a country occupied, in a time of warfare and public calamity, in diffusing the blessings of everlasting peace to the nations at large. He is patronized and educated by an association of Christians, who intend to send him to the Hottentots. The circumstance of his origin, and an apparent casual suggestion, detain him in our country to make an attempt towards calling the attention of his brethren to the religion he had espoused. At first only *ten* individuals unite with him in the formation of a little society, called "the City of Refuge."* All classes and denominations of Christians gradually attach themselves to the object of ameliorating the temporal and spiritual condition of the Jews resident in England. Subscriptions are raised, amounting gradually to nearly 10,000*l.* per annum. Royal patronage is obtained, the public interest excited at home and abroad. The Old Testament reprinted,† the New translated into Hebrew, correspondences established, con-

* It would seem, from this statement, that "The London Society" had grown out of the exertions of Mr. Frey; and that this City of Refuge had been its precursor. The fact, however is, that the "London Society" must have been formed in the latter end of the year 1808, as its *first half yearly* Report is dated May 23, 1809, and the "City of Refuge" was first established February 28, 1809. (See Mr. Way's Letter, p. 7, note.) REV.

† The reprint of the Hebrew Old Testament was, we presume, a mere trading speculation of its editor, Mr. Frey. Surely copies of various editions were easily to be obtained, both at home and abroad, and it needed not the exertions of a new Society to reprint a book which is in constant demand. We have now before us the catalogue of a very respectable bookseller, which proves that this new edition is not materially cheaper than the Amsterdam edition of Vander Hooght, of which it is professedly a reprint. The question then occurs *cui bono*? REV.

troversies commenced with Rabbies, the Jewish people provoked to emulation, and new vigour given to their own endeavours to remove the moral reproach so long hanging over their nation. An Episcopal Chapel,* built for their spiritual instruction, springs up, as it were, out of the earth, raised, if not "without hands," yet, certainly, without ostensible means. In the space of one short year, an hundred† descendants of the House of Abraham are heard to sing within its walls, "Hosannah to the Son of God!" At the end of the sixth year of its existence, this rapid and extraordinary exertion seems at once to suffer a paralysis, and the whole, as a mere ephemeral novelty, appears nigh to dissolution. The warmth of public zeal abates, the hopes of individuals are disappointed, the supporters of the system are withdrawn—the machine of the Society, complicated and embarrassed, appears to be at an utter stand. At once a new era commences, light springs up in darkness, resources are found in a desert. The peculiar circumstances of the Society, which would have involved any Institution of a mere worldly nature in utter confusion, are over-ruled to the production of more harmony and order than had ever before existed. The differences of religious persuasion are made to produce and nourish the principles of Christian love. Private feelings are sacrificed to public good; the very principle on which the Society was founded, is abandoned for its immediate preservation. Under the influence of a Christian spirit, worthy of the best ages of the Church, all denominations concerned in the general promotion of the cause, concur, at a public meeting, in consigning the conduct of this important cause to the exclusive management of the Established Church; and on the seventh anniversary of the Society above mentioned, (on the very day on which it had assumed its first ostensible name and character,) a new Institution arises, not one *present* efficient member of which had any concern in the primary Institution." P. 5.

Our readers, we hope, will excuse

* The history of this Episcopal Church would not be without its moral, did our limits permit us to enter upon it. We have heard of various pretences under which subscriptions were obtained towards the building; and of some subscriptions which were reclaimed, because these pretences were not realized. If its means were not ostensible, at least an ostentatious display was not wanting to procure them. See account of the laying the first stone, Jewish Repository for May, 1813. Rev.

† "There are usually seven or eight Jews at the Lord's Table at the Episcopal Chapel." (10th Report, p. 28!!!) Rev.

us, if, after having gratified them by this highly wrought narrative, we now proceed to lay before them a very homely, but, as we believe, authentic statement. It is drawn, indeed, from adverse sources; but the particulars which it details are either supported by the admissions of individuals who best knew the facts, or corroborated by strong circumstantial evidence: and they are further rendered credible by the silence of that Society, which, if it has been unjustly accused, is, on all accounts, deeply interested in their refutation.

• An obscure foreign Jew professing Christianity, who, after failing in an attempt to qualify himself as a strolling player, had served his time as a shoemaker, disgusted with manual labour, suddenly felt an inclination to become a Missionary; and was recommended, as such, to the Missionary Society in England, to be sent by them to Africa. Arrived in England, however, his mind became suddenly enlightened upon the subject of his future destination; he found himself called to duties of a higher order than mere missionary occupation, and discovered that his talents fitted him rather for the meridian of London, than for the kraals of the Hottentots. Having succeeded in persuading the Missionary Society to educate him for the ministry here, he was clothed, fed, and instructed in one of their seminaries; and, in due time, employed in the Dissenting Chapels as a Missionary to the Jews at home. Ambitious, however, of more power and distinction than his patrons chose to give him, and forgetful of all the favours he had received, and the implied conditions on which they were bestowed, he deserted them, joined the newly formed "London Society," and, by insinuation and management, obtained from them a liberal income, and considerable influence in the disposal of their funds, and the conduct of their concerns.

While under his auspices, impostors without number were suffered to prey upon the Society; the most shameful immoralities were practised by its pretended converts; the association

itself was disgraced, its income wasted, the royal patronage which had been obtained, withheld, the public interest lost, and the more respectable Jews insulted, and confirmed, if they needed confirmation, in their own faith, by the misconduct of those who had undertaken to convert them. And thus the crisis was produced to which Mr. Way alludes.

"The warmth of public zeal abates, the hopes of individuals are disappointed, the supporters of the system are withdrawn; the machine of the Society, complicated and embarrassed, appears to be at an utter stand."

The new era then commenced; but it was marked by occurrences, which, as Mr. Way has chosen to involve them in studied obscurity, we will venture to state more clearly. The Society had been originally conducted upon dissenting principles, and was then joined only by those churchmen, who were willing to give their time and money to an institution, whose converts were instructed in a meeting-house by a Jew, educated by Dissenters, and receiving all his notions of Christianity from their teaching. But when its profuse and foolish expenditure of the enormous sums which had been levied on the credulity of the public, had involved the Society in financial difficulties; when its debts were great, and its creditors clamorous; the Dissenting members of the Institution, with a wariness which the conduct of its directors fully justified, refused to advance more money. Nothing, therefore, remained, but to appeal to the less cautious liberality of their Church of England associates; and to conciliate them, the direction of the Society was thrown into their hands by a willing abdication on the part of the Dissenters; the meeting-house was shut up, the rules altered, the committee re-cast, and, under the management of those churchmen who before had felt no objection to the broad basis, it suddenly became a Church of England Society, and as such was loudly and perseveringly recommended to those whose good-humoured liberality and pious credulity had been tolerably well ascertained. Such then was the

new era; and thus was "the conduct of this important cause consigned to the exclusive management of the Established Church," (p. 7.) that is, of persons, many of whom had before sat in the committee with Dissenters, and expressed no disapprobation of the meeting-house, the Jew-dissenting teacher, and all those arrangements which made it, what it was henceforth nominally to cease to be: we say nominally, because, though Mr. Way calls it a "new Institution," we shall soon show that little was altered but the name.

The meeting-house indeed was shut up; but the Dissenting Jew convert, Mr. Frey, was continued in the pay of the Society as a teacher; and in that capacity he was sent down to Stansted, to superintend those who were there breeding up as future converts, under the patronage of Mr. Way. In the Report of 1816, one whole year after the regeneration of the Society, this appointment, and the reasons which induced a committee of churchmen to make it, are thus announced.

"A door not being at present opened for Mr. Frey's ordination in the Established Church, it has been judged expedient by your committee to give him a destination which connects him with this establishment. He has, therefore, been stationed in the immediate vicinity of the young men above mentioned, and the three youths educating by the Society, have been removed from their former situation, and placed under his charge, where they have the advantage of all the means of grace provided for their brethren. Another young man who was baptized some years ago, under the patronage of the Society, and has since been employed in the printing-office, having expressed a desire to become a Missionary, has also been put under the tuition of Mr. Frey, at the expense of a benevolent individual, to whose acquaintance he was introduced in a providential manner." 8th Report, p. 24.

No other testimony, we conceive, will be required, to prove that the change in this Society had been more nominal than real. "The conduct of the cause" was indeed consigned to members of the Church; but the principles on which it was conducted had suffered no alteration. Neither the converts, nor the Missionaries of the

Society could be expected to become very sound churchmen under the tuition which they "judged it expedient" to afford them; nor would any persons who were really anxious for the security and welfare of our excellent establishment, be well content to entrust one of her institutions to those who could endeavour to procure ordination for Mr. Frey; a man of dubious morals even then, a man whose conduct in the Society had already attracted notice and animadversion, whose religious principles were wholly imbibed from Dissenters, who continued to be a Dissenting teacher, and was ready, if they could have employed him, still to officiate in that character.

Fortunately, in this instance, the vigilance of our ecclesiastical rulers defeated the expectations of these consistent churchmen, and the door was shut against Mr. Frey. We sincerely hope that no future occurrences may suggest reasons for regretting that a similar caution was not observed on another occasion; and that the chosen companion of Mr. Way's travels may prove worthy of the sacred order into which he has been admitted.

As we conceive that the best evidence of the principles of this Institution is afforded by its conduct, we could not allow any weight to arguments built upon alterations in the list of its managers, were they as great as Mr. Way has chosen to represent them. He has ventured to assure the Right Rev. Prelate whom he addresses, that "not one *present efficient* member of the new Institution had any concern in the primary Institution." P. 7.

What shelter Mr. Way may claim under a latitudinarian interpretation of the word "efficient" we know not; but we learn, from a comparison of the Report for 1814, with that now before us, that his assertion is not to be understood *au pied de la lettre*. One of the present Right Rev. Patrons stands upon the list of Vice-Presidents for the year 1813, up to the moment of his promotion to the joint patronage. Shall we imagine that he is not, and has not been an efficient member? Shall we so stigmatize all the Vice-Patrons but one, and twelve

of the Vice-Presidents, among whom Mr. Lewis Way himself must be reckoned, all of whom appear on the Society's lists in Reports prior and subsequent to the change, though not always bearing the same rank in its scale of dignities? Or shall we judge thus harshly of all the Clerical members of the committee, and five of the Laity who are to be found on the list before the boasted reformation; or of the Treasurer, or the County Directors, or one of the Secretaries who was on the committee under the original constitution? Surely some of these persons were efficient members of the Institution, or wherefore were their names continued on the list? In either case something like deception has been practised. If they were non-efficient, it was scarcely dealing fairly by the subscribers, to allow them to imagine, that the funds they had so liberally supplied were managed by men of high respectability, whose names were only used as a decoy: if they were, and are efficient, wherefore is this disparaging insinuation thrown out against them? If the object of thus asserting that the affairs of the Society have passed into new hands, be to conciliate favour and obtain support, it wears too much the appearance of a libel upon them, and a fraud upon the public, to suffer it to pass without a mark of disapprobation. The honourable mind of the learned prelate, to whom this letter is addressed, will, we are sure, shrink from the very idea of being made in any way a party to such a representation.

It is far from our intention to follow Mr. Way through the whole of his letter, or to comment on the various strange positions which it contains. If he can be delighted with his present wanderings; or if he received any pleasure from being surrounded by outcast Jews, clad in the tarnished finery of Monmouth-street, in silken robes, silver clasps, and faded turbans; and was disposed, for the sake of such a gratification, to submit to those depredations to which so suspicious an association subjected him, we know of no law which forbids the

indulgence of his whim. But we think it necessary to protest against his making a parade of these vagaries, in order to keep up a delusion, which diverts the public liberality from more useful and legitimate channels; and feeds that morbid appetite for religious extravagances, which is only increased by indulgence, and threatens to supersede the rational piety and well-directed benevolence which were the characteristics of our countrymen.

From the Report of 1818, we learn, that the whole complicated machinery of penny clubs, auxiliary associations, Ladies' societies, itinerant orators, and preachings throughout the kingdom, has been set in motion to aid the funds of the institution: and that its annual expenditure amounts to 10,000*l*. We are, therefore, impelled to ask, what good can rationally be expected to result from all this exertion and expenditure; is it likely that the conversion of the Jews will be effected through the instrumentality of such an association as this? Will any converts be made upon principles which the Church of England can sanction or approve? or has any success hitherto attended the plan, which can encourage reasonable men to give it further support? We would willingly speak with tenderness of those who have hitherto stood most prominent as the managers of the Society; for notwithstanding we differ from them on many important questions, and on none more than on the expediency of such an institution as this, we are always ready to give them credit for a sincere desire to do good, and for an ardent zeal in the prosecution of those designs, which doubtless they consider to be praise-worthy and beneficial. But when we turn from them to the instruments which they have been induced to employ, in carrying the objects of this Society into effect, we are astonished to find them so unfortunate, or so careless, in their selection. The immoralities of one are stated to have driven him from the country;* another is reported to

have been arrested on a charge of forgery, and strongly suspected of sacrilege;† a third, the most prominent and active character on the scene, appears to have deserted his original benefactors, and to have been ready to preach either in the meeting-house or the church, as his employers directed or paid him; and he is charged, moreover, with having quitted this country at last, because detection in practices disgraceful to his moral character rendered his further residence here, or employment by the Society, impossible.‡ The fourth, after vacillating§ for some time between Judaism and Christianity, is at last fixed in the Church; but even his friends appear to regard him with an eye of diffidence, and we have yet to learn what advantage the Church of England, or the cause of Jewish conversion, will gain from his exertions.

If we proceed to investigate the conduct of the presumed, or pretended converts of the Society, the picture which it presents will be too disgusting to look upon. If the hitherto uncontradicted narrative of Mr. Goakman be not exaggerated, grievous indeed has been the misapplication of public liberality, and gross the deception of those by whom it has been administered: and if it be exaggerated or false, let the misrepresentations and misstatements be publicly and speedily proved. When, however, we turn from the charges made by avowed enemies of the Society, to the statements of its zealous friends, what rational ground for hope do even they afford us. Mr. Way speaks too vaguely upon all which relates to the state of the continental Jews, to satisfy an inquiring mind. We anticipate no successful termination of the Society's labours from such facts as these; that a professor, at Deventor, advertises for pupils, whom he may instruct in the Hebrew language; (p. 21.) that a

Also Sailman's "Mystery unfolded," p. 61, 62.

† See Sailman, p. 43. Goakman. 61.

‡ See Sailman, p. 47—50.

§ See the Letter signed Nochman Menker, published by Sailman, in his *Mystery unfolded*, p. 57, 58.

* Judas Catarevus. See Goakman's "London Society examined," p. 19—22.

Rabbi, at Posen, received Mr. Way with civility; (p. 33.) that a post-master at Polangen, though a Jew, permitted him to leave a Hebrew Testament in his house; (p. 35.) or that the Jews at Berlin, are disciples of Moses Mendelsohn. (p. 24.) Nor can we be much more satisfied with what are called "the encouraging incidents which have happened at our own doors." (Report, 1818, p. 29.) We read, indeed, of some thirty boys, and as many girls, who are at present in the school; but we are not told whether they are the children of Jewish parents or not, and we know how easy it is to sweep the streets of hungry and ragged children, and to detain them for a time by good food, new clothes, and sugared words. We hear also of seven or eight Jews at the Lord's table, of whom there is reason to think well; better reasons we hope than those which induced the Society to form an equally favourable opinion of Judas Catarevus, of Josephson, of Jacobs, of L. Leon, and others, by whom it has been brought to shame.* Well, indeed, does Mr. Simeon remark, that it should not

"Content us to proselyte the Jews to mere nominal Christianity. It is to no purpose to bring their bones together, and cover them with flesh, unless their souls be made alive to God, and they become living members of Christ's mystical body." Report, 1818. p. 16.

We very much fear that few such real Christians have been, or will be made by this institution. Mr. Abrahams, we suspect, has stated the truth, when adverting to the thousands which have been expended in visionary attempts to convert Jews, he asks;

"What have they bought for their money but deception? Even those outcasts which the temptation of money has beguiled to enlist under the banners of that Society, would be exceeding happy to return to their own congregation, if they thought they would be accepted." Abraham's Answer to Simeon, p. 13.

This advice, therefore, is well worthy of consideration; and if Mr. Simeon and his friends may hesitate in adopting it upon the recommendation of a hostile Jew, when they recollect

* See Goakman and Sailman—Passim.

upon what authority they are directed, first and principally to do good to the household of faith, they may receive it as an evangelical precept.

"Let me recommend you," says he, "to withhold your light from us, and bestow it where it is more required. Endeavour, first, to enlighten upwards of one hundred different sects of your own profession, and make it appear to them which sect is right; for was there any Jew willing to embrace Christianity, the many different sects would confuse him so as not to incline him to put faith in either." p. 21.

Of this we are sure, that the readiest mode of recommending Christianity to those who are without, is to rectify the opinions and conduct of those who are within. When our Jerusalem is built as a city that is at unity in itself, then the Jews and Gentiles may be expected to flow into it; but while every fanatical teacher sets up for an Apostle, while every benevolent enthusiast advocates a new plan of conversion or instruction, while the people are carried about by every wind of doctrine, and the very ministers of the Church, who should be the guardians of unity, are, some of them, by their will worship, and independency, the promoters of division, that predicted time may be considered as still far off from us. Our Zion herself must first be established in the beauty of holiness, her breaches repaired, her wounds healed, her dissensions pacified, her pure doctrine asserted, her apostolic discipline restored to its due authority, before the great work of Jewish or of Gentile conversion can be successfully carried on, or they, whose first duty is owed to her, can consistently or blamelessly devote their time or faculties to such an undertaking.

FOR THE CHRISTIAN JOURNAL.

BISHOP HICKES.

THE following extract from an Epistle of this truly excellent and primitive prelate, to the author of a book against which he wrote, shows at once the independent and evangelical character of his mind.

"THESE are the men, whose oracle you are, and whose party language

you speak; calling us, as you think very finely, *High Church, High flyers, and Enslavers of Mankind*. But, Sir, to let you and your party see, how little I am concerned at those names, let me tell you, I glory in them, and here make no difficulty to profess to be all that they truly import. I am for the *height*, as well as the breadth, and length, and depth of the Church, that is built upon the foundation of the Apostles and Prophets, *Jesus Christ* himself being the chief corner-stone. I am as much for the highest pinnacle of it, as any other part, though it may be you would throw me down headlong from it, if you could, as the Jews did St. James, from the battlements of their temple. I also profess to be an *High-flyer*, whose endeavour is to fly upon the wings of the old principles, which you ridicule, as upon the wings of angels, to my Saviour, to the *General Assembly, to the Church* (the High Church) *of the Firstborn, who are enrolled in Heaven, and to the spirits of just men made perfect*. And as to the last and most hateful name, you will find, by my answer, I am, as I have long been, one of those whom you miscall *Enslavers of Mankind*, by those strict, holy, and primitive doctrines, with which he that made us hath been pleased to limit the passions and actions of men, and restrain the lusts and liberties of flesh and blood.

"You see, Sir, I have made a frank confession to you, and therefore you ought not to reproach me, or be angry with me, for my error, if it be my unhappy error. *First*, because I confess it; and, *secondly*, because I have enslaved myself by the narrow rigid doctrines of it, as much as I have endeavoured to enslave all other men. Sir, I farther protest to you, that as my flesh and blood is of the same nature with yours; so I have had, and still have as natural desires to be as much at liberty from the severe and sturdy old principles as you. Nay, I will farther confess to you, and all the world, that my first notions, for want of knowing better, had too much of *latitude* in them; and that since I espoused the princi-

ples I now defend, the *law in my members*, as the Apostle calls the inclinations of flesh and blood, would have me throw them off, as so many manacles and fetters; but the *law of my mind*, which I take to be superior, will not let me do it, but commands me to go through the straight gate, and walk in the narrow way to heaven. This, Sir, is my unfeigned endeavour, upon conviction, which I cannot overcome; this is my profession, which I must still own, and if you will have it so, *my craft, my very priestcraft*, by which I am not yet ashamed to declare, I have, as much as I was able, endeavoured, in your sense, to *enslave mankind, and deceive the people*; but which, in my own judgment, is to set men free from sin, which heathen, as well as Christian writers have always declared to be the greatest slavery of mankind."

FOR THE CHRISTIAN JOURNAL.

Remarks on a few Passages in Raffles's Tour.

"Few of the doctrines, and little of the spirit which once rendered it" (Geneva) "the glory of the Protestant world, now remain." "The pastors of its churches are, almost to a man, Arians or Socinians." "On Sunday, I debated much in my own mind where I should worship."

Every friend of the truth as it is in Jesus, must enter into the feelings of the Reverend Author in this dilemma. On the holy day, when it had been his delight to resort to public worship, for both the exercise and confirmation of his faith in the blessed doctrines of the Gospel, he is at a loss, even in a Christian city, to know where he can expect to find them recognized or illustrated. But there was a refuge. God, in his providence, had provided a sanctuary in which his pure worship could not be alloyed by either the ignorance or the artifice of him who conducted it; and where much instruction in the sincere word of God was ever to be certainly found.

The author bears testimony to this in a style which does credit to the

strength of his understanding, the piety of his heart, and his impartiality as an English dissenting minister. "Aware of the state of things in the churches of Geneva, and ignorant who and what I might hear, I determined for the *English Episcopal Chapel*. I felt the devotional part of the service extremely edifying, and was much impressed with the scriptural character, and deeply devotional spirit of the Liturgy."

The reader of this interesting volume cannot but regret that the respectable author, who rarely neglects an opportunity of deducing religious and moral reflections from the occurrences of his tour, should have been restrained from a very obvious improvement of the pious satisfaction he experienced on this occasion. Surely the *edifying, impressive, scriptural, and devotional* Liturgy which afforded him the only certain refuge from the consequences of the spiritual defection of this city, so eminent in the reformation, deserved something more than a mere passing notice. Did it not occur to him (or did dissenting consistency arrest the obvious remark?) that such a Liturgy must be a blessing wherever it is received—that to have the public worship of Almighty God governed by its requisitions, as indispensably binding upon him who leads that worship, must be its most effectual security against the pollution of erroneous and strange doctrine?

The sentiments of the eminent Dr. Buchanan are here forcibly brought to mind. Speaking of the Syrian Churches, he says:—

"Here, as in all Churches in a state of decline, there is too much formality in the worship. But they have the Bible and a scriptural Liturgy; and these will save a Church in the worst of times. These may preserve the spark and life of religion, though the flame be out. And as there were but few copies of the Bible among the Syrians, (for every copy was transcribed with the pen,) it is highly probable that, if they had not enjoyed the advantage of the daily prayers, and daily portions of Scripture in their

Liturgy, there would have been in the revolution of ages, no vestige of Christianity left among them.

"In a nation like ours, overflowing with knowledge, men are not always in circumstances to perceive the value of a scriptural Liturgy. When Christians are well taught, they think they want something better. But the young and the ignorant, who form a great proportion of the community, are edified by a little plain instruction frequently repeated. A small church or sect may do without a form for a while; but a national Liturgy is that which preserves a relic of the true faith among the people in a large empire, when the Priests leave their ARTICLES and their CONFESSIONS of FAITH. Woe to the declining Church which hath no Gospel Liturgy! Witness the Presbyterians in the West of England, and some other sects, who are said to have become Arians and Socinians to a man. The Puritans of a former age did not live long enough to see the use of an evangelical formula."

Let those who are blessed with such a Liturgy, be thankful for the privilege. Let them jealously guard against every innovation, which, by lessening a sense of obligation to any part, may tend to diminish a proper reverence for the whole, and thereby gradually deprive it of its wonted efficacy in preserving the true doctrines of the Gospel. If the present writer is not misinformed, the Genevan Churches have a Liturgy, but it admits of the interpolation or addition of prayers of the minister's own composing. Now it is obvious that many of the advantages of a Liturgy may be lost by the use of this liberty.

If we suppose that every part of the prescribed services is not binding on every occasion of public worship, and that the minister is at liberty to add any prayers of his own on such occasions, it is obvious that such omissions and such additions may be practised, as will defeat every good purpose of an evangelical Liturgy. The only safe rule, therefore, is to consider every part of the prescribed services indispensably binding upon

every minister; and to follow the plain directions of the 34th Canon of the Church in the United States, which orders that "*on all occasions of public worship, every minister shall use the book of Common Prayer, and no other prayer than those prescribed by the said book.*" L.

To the Publishers of the Christian Journal.

GENTLEMEN,

As it is my custom to attend the celebration of divine service in the week, as often as other necessary engagements will permit, I went to Morning Prayer, in Trinity Church, on Wednesday of last week. I can hardly express the satisfaction I felt when we came to the noble anthem *Venite Exultemus*, on hearing the strains of the fine organ belonging to the Church, and the beautiful chant in which that inspired act of praise is usually performed in the Sunday services. The *Gloria Patri* after the Psalms of the day, and the *Benedictus* were also sung. This was rendered the more interesting and impressive from the circumstance of its being a treat very rarely enjoyed on Prayer Days. It gave rise to a variety of reflections in my mind, which I will endeavour to reduce to some order, and take the liberty, with your consent, of obtruding them upon your readers.

I could not help asking myself, why the sublime service of our Church should not always be allowed the additional effect which the primitive and legitimate music of the sanctuary is calculated to impart. By this I mean the chanting of the anthems, psalms, and hymns, which statedly occur. Provision is almost uniformly made for a species of music merely allowed, and by no means essential to the scriptural and edifying character of our Liturgy. Why should that which brings us to a closer imitation of the days of primitive piety, and to a nearer resemblance to what is revealed of the services of the Church Triumphant be more slighted and neglected? The chants are in a much more simple and

easy style of music than that which is appropriated to the psalms and hymns in metre. They are more uniform; each anthem, psalm, and hymn, having generally a chant peculiar to itself. There is, then, every reason why they should become more familiar to our congregations than the other music. I know not how other minds are affected, but with regard to myself, although I have no skill in music, and scarcely ability to join in it, a sensation of disappointment is experienced, when, after the deeply affecting *preparation for praise* which is afforded by the part of the Morning Service preceding the *Venite*, that anthem is not allowed the natural expression which music only can afford, of its lofty strains.

Again; why should not the noble instruments which adorn the temples of our God, and are hallowed to the setting forth of his most worthy praise, be applied to this sacred purpose whenever a congregation of worshippers is assembled? Is it of less importance at some times, than at others, to have every impressive and edifying effect given to the services of the temple? Would it not tend to remove, in a degree, the indifference of people to the weekly prayers, if there were attached to them the additional solemnity afforded by the sound of sacred instruments? I could propose another very serious question, suggested by observing that rarely when the exercises of the pulpit are to be superadded to those of the desk, are we denied the pleasure of rejoicing in that sound.

Indulging in such reflections, a singular fact excited some surprise in my mind. How is it that the finest anthem in the English language is uniformly deprived of the effect of music? I mean the *Te Deum*. I have never heard it sung, but on a few special occasions, and then, by a choir, in a style by no means adapted to the general use of a congregation. In Dr. Smith's collection, it is set to a chant with which the people could very easily become acquainted. And who would not feel his devotion heightened, when its majestic strains

ascend in full and melodious chorus?

Methinks I hear the common objection which this age of spiritual coldness and decline so amply furnishes, that it would take too much time—it would be tedious. Now I will venture to assert, that the five or six, or more verses which are not unfrequently sung from the psalms or hymns in metre, together with the goodly symphonies in which our organists seem so fond of displaying their skill, occupy nearly, if not quite as much time, as would the chanting of the *Te Deum*. But to this we rarely hear objections.

If I am rightly informed, the chanting, in this country, is altogether too slow. Its correct execution would be very little slower than reading, and have all the effect of the natural accent, emphasis, and pause.

The proper improvement of our chanting in this particular, and preventing the unnecessary obtrusion of a species of music which is merely allowed, and was unknown till a very recent age, upon that time which we have hardly to spare for the genuine praises of the sanctuary, would allow us more fully to engage in them, without the unwelcome appropriation of time that we so much fear.

I could not help further reflecting how very few avail themselves of the opportunities of public worship afforded on the weekly Prayer Days. Indeed, it would seem that out of the parish in the churches of which they are steadily observed, few think themselves at all concerned in them; whereas it has ever been my impression, that this should be regarded, not as a *parochial*, but as a *public* benefit. But few, indeed, even on our solemn festivals (except when there is to be preaching) are seen to go up to the temple at the hour of prayer. It cannot, indeed, but be allowed that necessary avocations may often keep many from the sanctuary, on days when those avocations may be fairly considered duties. But who will not sometimes let them be interrupted by pleasure or worldly interest; and yet how few, by the worship of their God? I have

ever thought that if it should please God to revive among us the primitive spirit of evangelical piety, one of its first evidences would be an earnest endeavour so to arrange the discharge of the various social duties, as not to be prevented by them from availing ourselves of every opportunity of joining in the worship of his Church.

I was further led to query, why, in this large city, there might not be established the primitive pious custom for which our Church has so amply provided, of DAILY MORNING and EVENING PRAYER. I think there would always be enough to form a Christian congregation; while it would be providing a facility and frequency of evangelical and edifying worship, very acceptable to many pious and devout people, and which, we might humbly hope, would be blessed to the increase of pure and undefiled religion.

Such, Messrs. Publishers, is the course of reflection into which my mind was brought by the circumstance I above stated. If you think the detail of it will be acceptable to your readers, or calculated to do any good, you will oblige, by inserting it,

Your's, sincerely,

CULTOR CHRISTIANUS.

New-York, May 21, 1819.

Diocese of South-Carolina.

FRIDAY, FEB. 19, 1819.

The following Parochial Reports, required by the 45th Canon of the General Convention, were presented by the Clergy, and read.

St. Michael's Church, Charleston.

Right Rev. Nathanael Bowen, D. D. *Rector*.
Baptisms, 55.—Marriages, 15.—Burials, 11.—Communicants, about 350 whites, and 130 persons of colour. An accession of several persons to the number of communicants has taken place within the year.

St. Philip's Church, Charleston.

Rev. Christopher E. Gadsden, D. D. *Rector*.
Baptisms, 123 infants, 18 adults.—Marriages, 47.—Burials, 72.—Communicants, 320 white persons, 180 persons of colour.

St. Paul's Church, Radcliffeborough.

Rev. William Percy, D. D. *Rector*.
Baptisms, 13.—Marriages, 7.—Burials, 9.—This report was forwarded to the Convention.

*St. Helena's Church, Beaufort.*Rev. John B. Campbell, *Rector.*

Baptisms, 2—Marriages, 2—Burials, 2—Communicants, the same as last year.
—This report was also forwarded to the Convention.

*Prince George's, Winyaw.*Rev. Maurice H. Lance, *Rector.*

Baptisms, 7—Marriages, 8—Burials, 7—Communicants, 60 whites, 6 persons of colour.

*St. John's Church, Berkley.*Rev. John Jacob Tschudy, *Rector.*

Baptisms, 4 white children, 7 black adults.—Marriages, 3.—Funerals, 6.—Communicants, 43 whites and 14 blacks: four white communicants and one black were added during the past year; whilst one white communicant and one black died, and another black one removed from the parish.

This report was, in conformity with the direction of the 43th Canon of the General Convention, addressed to the Bishop of the Diocese; and, after the usual subjects of such a report, the Rector of St. John's, Berkley, reported concerning another important matter.

As soon as the report was read, it was resolved, on motion of the Rev. Dr. Gadsden, that the thanks of the Convention be presented to the Rev. Mr. Tschudy for his attention to so interesting a subject, and that an abstract of his report be entered on the journal.

In compliance of which resolution the following is subjoined.

"Having thus made the usual parochial report, I beg leave, Right Rev. Sir, to offer you another communication upon a subject, which is strictly conformable with that part of the Canon, which requires the ministers to report upon *all other matters that may throw light on the state of the Church.* This part of the report respects the spiritual condition of the blacks.

"From the commencement of my ministerial labours, Right Rev. Sir, this subject excited a lively interest in my breast. When I entered upon the duties of my office, as Rector of St. John's, Berkley, I conversed with gentlemen about the matter, but met in general with very little encouragement. In answer, however, to my earnest endeavours and frequent prayers, the Lord was pleased to suggest to my mind a mode, which has been adopted, and which promises utility, and will, I flatter myself, finally prove successful.

"About eighteen months ago I gave public notice, that on every Sabbath, after divine service, I would instruct such blacks at the place of public worship, as were desirous of being made acquainted with the way of attaining everlasting happi-

ness, and who brought me written or verbal assurances from their owners, that it was with their consent. This I did, with the view, in the first place, of making it more acceptable to my parishioners, and, secondly, to impress forcibly upon the minds of the slaves, that they ought to do nothing without the approbation of their masters. The instruction detains me generally about an hour after the usual time of divine service; but for this additional labour, should I prove a happy instrument, in the hands of the Lord, of saving one soul only from eternal perdition, I shall feel amply rewarded.

"The progress, however, must unavoidably be slow; and much difficulty is in the way, arising from their not understanding the English language properly, and from my inability always to accommodate myself to their modes of expression: but a patient continuance in well doing will, eventually, effect a great deal. In the mean time, I inculcate strongly and repeatedly, the practical rules of sound morality, avoiding the deep, abstruse, and mysterious doctrines, incomprehensible even to the wisest men; and I regularly enforce the necessity of good behaviour and circumspect conduct. I make it a point, moreover, to inquire after them of their masters and overseers, whenever I visit them; and repeat again to them before the assembled catechumens, whatever report I receive concerning them. After this manner I excite their emulation to lead an exemplary life, and let them see that I regard them, even when out of my sight. As they cannot read, and must learn every thing from my verbal explanations, and their recollection of them, but little can be taught them at a time, and the lesson must be often repeated; nor can, for fear of creating confusion, a new one be given, until the former ones are all well known. Thus you will readily perceive, Right Rev. Sir, that it is necessary to continue this instruction every Sunday, from year's end to year's end; and that the person would be unreasonable, who, under such circumstances, expected a rapid improvement.

"Much has, nevertheless, already occurred to afford me great satisfaction. The blacks attend now both places of public worship in crowds, and the number constantly increases; and almost every Sunday new tickets are brought me for the admission of fresh candidates into the class of catechumens. The happy effects too of a rational instruction in the doctrines of Christianity, equally distant from the coldness of heathen morals and the extravagancies of fanaticism, have manifested themselves in the changed lives and manners of these people. Some of the greatest reprobates have become exem-

plary characters, and obtained the favour and confidence of their owners; nor have any as yet been discovered to abuse the trust, which their masters have put in them.

"I beg leave now to apologize for having drawn out this report to such a length. My apology, however, must principally be found in the importance of the subject; and, secondly, because the mode of instruction which I have adopted, is yet, as it were, in the threshold of experiment. On which account I wished it to be brought to the notice of others, that they might impart to me whatever improvements should suggest themselves to them, or that they might themselves happily improve upon it."

Trinity Church, Columbia.

Rev. Christian Hanckel, *Rector.*

Baptisms, 5 infants.—Marriages, 4.—Burial, 1.—Communicants, 23 whites and one black. An accession of 4 to the number of communicants the past year.

St. John's Church, Colleton.

Rev. Paul T. Gervais, *late Rector.*

Baptism, 1.—Marriage, 1.—Funeral, 1.—Communicants, 12 whites, and 1 coloured person.

St. Thomas and St. Dennis.

Rev. C. E. Gadsden, *D. D. Visitor.*
Marriage, 1.

Christ Church.

Rev. Albert A. Muller, *Visitor.*

Baptisms, 3 black adults, 1 black infant.—Communicants, about 16.

Prot. Epis. Church on Sullivan's Island.

Rev. Albert A. Muller, *Rector.*

Baptisms, 4.—Marriages, 5.—Funerals, 2.—Communicants, about 23.

DIVINE DECREES.—An Extract.

RABBI HILLEL, surnamed *The Holy*, sat in the chair of Moses, and around his feet five score of the sons of the prophets. His fame for sanctity and wisdom was such, that it became a bye-word. If the Messiah were then alive, he should be looked for in the person of Hillel. But every man, in his best estate, is vanity. Hillel wished to explore, and to explain, the mystery of the divine decrees; and, in order to prepare himself for such deep meditation, had spent two days in prayer and fasting. On the third, he ascended the top of Carmel, and sat down beneath the shade of a Juniper. Here his mind collected its force, to

cast his thoughts towards heaven and hell, eternity and infinity. But his thoughts recoiled on his own breast, like stones from the top of Gerizzim. Hillel at length, tired of his fruitless contemplation, turned, by chance, his eye towards a spot of earth not very distant, in which something seemed to be moving. It was a mole, which, in his darksome abode, had perceived that there was such a thing as light, and forgetting the weakness of his organs, desired to contemplate the sun at mid-day. But no sooner had he left his element, than blinded by the splendour of meridian beams, he wished himself again in his subterraneous lodgement. But, ere he could accomplish his retreat, an eagle snatched him away, and flew with her prey towards the valley of the son of Hinnom. Blessed be God, said Hillel, who hath conveyed instruction to the mind of his servant, and thus warned him of the folly and danger of prying into that knowledge which its difficulties shows to be forbidden. With respect to the decrees of God, the sons of men are moles, incapable of exploring the source of light. Ignorant of almost every thing on earth, how can they search out any thing in heaven? Ignorant of what relates to their own nature, will they presume to explain what relates to the nature of the God who made them?

Death of the celebrated John Bacon.

MR. JOHN BACON, the celebrated sculptor, died August 7, 1799. His abilities as an artist were very considerable, but faith in Jesus Christ seemed to him of infinitely more consequence than all things beside. He ordered, by his will, the following inscription to be placed on a plain stone over his grave.

What I was as an artist
Seemed to me of some importance
while I lived,

But

What I really was as a believer
in Christ Jesus
Is the only thing of importance
to me now.

Providence seems to have peculiarly favoured his infancy; for when he was

about five years of age, he fell into the pit of a soap-boiler, and would have perished, if a man, who then entered the yard, had not discovered the top of his head, and immediately drawn him out. About the same time he fell before a cart, the wheel of which went over his right hand, and must have crushed it, had it not fallen between two projecting stones.

A proof of his filial affection ought here to be recorded. At an early period of life, he principally supported his parents by the produce of his labours, even to the abridging himself of the necessaries of life. His favourite topic was the character of man, and he often discoursed upon that utter dependence, yet intolerable pride, which is so observable in human nature. "We are all beggars at best," said he, "but are ready to forget it, and that is one source of our pride. Two beggars stand at a door, the one receives a penny, the other a guinea; it is well if the latter does not begin to imagine some reason of the distinction; it is well if he does not swell upon it, and turn in contempt upon his fellow. Yet this is but a picture of a man's admiration of his gifts. This view of the matter led him to be ever suspicious of himself, and glad of any hint from his friends. I find I can know but little of even the world before me, nor can I independently take a single step in it safely; what then can I do with respect to the next world without my Bible? I find myself, indeed, in the midst of a system of deep moral disorder and perpetual vicissitude:—If I listen to the philosophers, I hear them obtruding ten thousand opinions which only tend to prove each other a fool. Besides which, none of them offers any thing that meets, and much less that relieves my case. One cheering light only shines into this our moral darkness. It shows me the holy law I ought to obey, and declares my true character as a transgressor from the womb. I feel that very depravity and weakness in my nature which it describes. I have erred and strayed like a lost sheep, and feel no health in me. In such a state dare I venture

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my soul upon conjectures and probabilities? Once, indeed, I was *driven* to lay hold on the only hope set before me in the Gospel from imperious necessity; but since I feel *drawn* to embrace it for its excellence. If infinite wisdom, holiness, power, and love, unite in appointing my ransom only through a Saviour on his cross, God forbid that I should glory, save in that alone. There I see the perfections of God harmonized, his law magnified, the evil of sin escaped. I see the worth of the soul, the vanity of the world, and the grace and grandeur of the Gospel. With a dispensation so suited to my condition, can I hesitate? I tremble at the thought of being found negligent under a constitution in which God the Father is willing to become my Father; God the Son my Redeemer; God the Spirit my Guide, Sanctifier, and Comforter. Besides which, in this high and warranted friendship, I find not only motive, but strength for proceeding soberly, righteously, and godly in this present world, and confidence to assuredly wait for a better. I have, as well as others, looked around me for some other standing, but find I can abide possible consequences upon no lower ground. I will, therefore, neither be frowned nor flattered out of a privilege of which I am so distinctly conscious. A man may as well tell me I never received nourishment from bread, nor light nor warmth from the sun! Verily it is Christianity or nothing, or worse than nothing."

FOR THE CHRISTIAN JOURNAL.

The "*Act to provide for the Incorporation of Religious Societies in this State*," requires that Protestant Episcopalians availing themselves of its provisions must "have belonged to" the "church or congregation" which they wish to have incorporated, "for the last twelve months preceding" the first "election" of wardens and vestrymen, under the act. This does not appear to have been generally understood, as a large number of parishes in this diocese have been incorporated without any attention to it. The in-

convenience of insisting upon that condition is so obvious, that the Legislature provided for its removal, and for confirming all the incorporations above referred to, in an act of their last session, entitled "*An Act to amend the Act, entitled 'An Act to provide for the Incorporation of Religious Societies,'*" passed March 5, 1819.

As the sections of the act which relate to this business are interesting to the Episcopalians of this diocese, they are here presented.

"I. *Be it enacted by the people of the State of New-York, represented in Senate and Assembly,* That it shall be lawful for the male persons, of full age, belonging to any church, congregation or religious society, in which divine worship shall be celebrated according to the rights of the Protestant Episcopal Church in this state, and not already incorporated, at any time to meet for the purpose of incorporating themselves, and of electing church-wardens and vestrymen, and to proceed to make such election, and to effect such incorporation in like manner as by the first section of the act hereby amended is authorized to be done by persons possessing the qualifications therein specified: *Provided,* That no person not possessing those qualifications shall be permitted to vote at any subsequent election of church-wardens and vestrymen.

"II. *And be it further enacted,* That all incorporations of churches or congregations heretofore formed or made under the first section of the act hereby amended, although by persons who may not have belonged to such churches or congregations for the last twelve months then preceding, shall be deemed valid and effectual, in like manner, as if formed or made by persons qualified according to the provisions of the same section."

HUMAN DEPRAVITY.—*An Extract.*

In every regular discussion of the subjects between Calvinists and Arminians, the degree of corruption entailed upon our natural will by the fall of Adam must take the lead. Those who hold that corruption to be

so entire as to render the human will, unless regenerated and renewed by grace, altogether averse from spiritual things, and morally incapable of any obedience to the divine commands, must necessarily be brought to a dilemma, which carries them to all the consequences on which they found their objections against Calvin's decrees. This has not always been kept in view by modern divines, and it even seems doubtful, from the terms of his third article, whether it occurred to Arminius himself. Many who strenuously oppose the tenets of personal election and irresistible grace, do not hesitate to agree with their adversaries as to the natural aversion from holiness in the unrenewed mind; but they differ from them in the assertion, that grace to counteract the evil tendency is fully bestowed, not merely on the elect, but on every man. Be it so: but this grace, confessedly, is often abused. "It does not force the man to act against his inclination, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner." It follows, that where it produces not the fruits of holiness, man's will rejects and quenches it; where it is received, it becomes effectual through the co-operation of the same will. Whence, then, is this co-operative will to be derived? It cannot be from nature, because it is a good will, and goodness is excluded from the natural will by the hypothesis; and if it is of grace, it must be of special grace co-operating with the common grace bestowed upon all men equally. Here, then, we have all that the Calvinist demands; and this difficult question may be retorted upon us, Why is this special grace bestowed upon any, if it is not bestowed universally? And how is man to be judged, if his will is thus predisposed to evil from which he has no natural inclination to escape?

It is of great importance to observe this indissoluble connexion between the total corruption of the human will and the doctrine of personal election, when the opinions supported by our church are made a question of controversy. The ninth article asserts, that

"original sin is the fault or corruption of the nature of every man, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil." These terms imply a strong moral difficulty, but not a moral incapacity; they affirm that man is very far gone from original righteousness, not that he has no seeds of righteousness remaining; that the brightness of his original glory is obscured, but not that it is extinguished. The degree of natural corruption is, in fact, the basis on which the whole superstructure must rest, whether it be erected by Calvin or his opponents. The insertion and studious retention of these limited expressions on this subject, shows that the framers of our articles were well aware of its importance; and as long as the church is in possession of this vantage ground, it is an error, if not a calumny, to assert that her articles are Calvinistic while her clergy is Arminian.

Our next inquiry must be, on what foundation it is asserted, that man is morally unable, by the means either of his own natural powers, or of common grace, to will any thing that can render him an object of favour in the sight of God. The broad distinction drawn by Calvinists is this, the natural will, they say, can enable a man to perform the various moral duties of life, and to abstain from sinful actions; it is capable of "natural affection towards relatives, and humane, compassionate feelings towards our fellow creatures;" but it can incline to none of these things on that principle of obedience to God which alone can render them acceptable to him. "Of love to God, and love to man for the Lord's sake, and according to his will, fallen man is absolutely incapable except by the special grace of God."

Now this distinction, if it is just, must be founded either on reason or on scripture. But it is not founded on reason. The same natural understanding which points out to us the different degrees of regard due to other men, according to the relation we bear towards them, and shows us our social duties and our personal obligations, renders it evident that when

these duties appear to be enjoined as positive commands by him who is supreme in nature, they must be performed in allegiance to him, and in obedience to his injunctions. Such is the actual conclusion of reason.

But the Gospel, it is alleged, directing to the right performance of our duty from a right principle, by a right rule, and to a right end, "gives the moral duties a new nature, and turns them into evangelical obedience." No; it does not change the nature of the action, but simply of the object for which it is performed. When Socrates dissuaded the youth of Athens from immoralities, as being unworthy of the purity of the soul, and when a Christian preacher reproves vice as being contrary to the revealed will of God, will it be affirmed that the different motive employed to sanction the same precept changes the nature of the action in one who conforms to it? Or will it be argued, that man, by common grace, can forbear from sin on such motives as an ancient philosopher might propose, but not on the higher motive enforced by the Christian, without the farther assistance of special grace? Surely it is not reason which leads to the conclusion, that the stronger the motive, the greater is the difficulty, and higher in proportion the degree of grace required to secure our obedience.

The doctrine of Scripture, to which we must now turn, is never contrary to the conclusions of our reason, though often above them. There we are told, not that by our natural powers we can discharge our relative duties, so as to be useful in society, but not so as to satisfy the Almighty; but that we can "do," viz. accomplish and bring to execution, "no good thing of ourselves; that it is God who maketh us perfect in every good work, to do his will, working in us that which is well pleasing in his sight." St. Paul accuses the heathen world, not because they were moral on wrong principles, for "a man will be judged according to that which he hath," but because they were immoral against their principles, and did not act up to "the law written in their hearts," being posi-

tively "filled with all unrighteousness." The distinction that is drawn between the works of the flesh and the fruits of the spirit, is plainly between the virtues and the vices collectively, not between the effects of common and those of extraordinary grace. The converts were no where told that they were displeasing to God, as far as they did "by nature the things contained in the law," but that they must now perform the same moral duties on a higher motive, as servants; and, after all, "unprofitable servants," because "they believed in Christ," because "Christ loved them," and because all is to be referred "to the glory of God." The tenor of Scripture, in short, is not that Cornelius "feared God with all his house, and gave much alms to the people, and prayed to God alway" by a different sort of grace from that by which, after his conversion, he "worked out his salvation," but that the same grace co-operates with the reason and natural powers of all, whether heathen or Christian, who do not reject the gift; different, indeed, in degree, but not in nature.

That the human will is not so entirely corrupt, but that it has still a principle or power left (we do not say "to turn or prepare itself for good works,") but to co-operate with divine grace towards spiritual things in a manner quite inconsistent with the moral inability ascribed to it by Calvinists, may be satisfactorily gathered from Scripture, notwithstanding the strong expressions which only a Pelagian can resist, declaring its inherent pravity and inclination to evil. The much disputed passage of St. Paul cannot be received in any other sense without a total disregard of the context, where he says, "To *will* is present with me, but how to *perform* that which is good I find not. For the good that I would I do not, but the evil which I would not that I do. For I delight in the law of God after the inward man." With the inward man, then, i. e. with reason, and the will resulting from the proper exercise of reason, grace co-operates, without which it could produce no effect-

al result, fruitlessly "warring against the law of sin which is in the members."

PREACHING.—By Bishop Horne.

At the critical moment of that night, when count Lestock, in 1741, was going to conduct the princess Elizabeth to the palace, to dethrone the regent, and put her in possession of the Russian empire, fear preponderated, and the princess refused to set out. The count then drew from his pocket two cards, on one of which she was represented under the tonsure in a convent, and himself on a scaffold: on the other, she appeared ascending the throne, amidst the acclamations of the people. He laid both before her, and bade her choose her situation. She chose the throne, and before morning was empress of all the Russians. A preacher should take the same method with his people, which the count took with the princess. Before the eyes of those who halt between God and the world, through fear or any other motive, should be placed pictures of the joys of heaven, and the pains of hell. It remains only for them to choose right, and proceed to action. Success will be the consequence.

FOR THE CHRISTIAN JOURNAL.

On the Misapplication of the Term
CHURCH MEMBERSHIP.

"Go ye and *make disciples* of all nations, *baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*" St. Matt. xxviii. 19.

"Know ye not, that so many of us as were *baptized into Jesus Christ*, were baptized into his death." Rom. vi. 3.

"By one Spirit are we all *baptized into one body.*" 1 Cor. xii. 13.

"As many of you as have been *baptized into Christ*, have put on Christ." Gal. iii. 27.

"We receive this child [person] into the *congregation of Christ's flock.*" "Seeing now that this child [person] is regenerate and *grafted into the body of Christ's Church.*"

"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to incorporate this infant *into thy holy Church.*" Liturgy P. E. Church. Baptism Services.

"My sponsors in *baptism*, wherein I was made *a member of Christ.*" Catechism P. E. Church.

These quotations show conclusively what is the sentiment of the Holy Scriptures, and of the Liturgy of the Protestant Episcopal Church, as to the meaning of the term *Church Membership*. It implies that state into which persons are placed by the grace of God accompanying the reception of the sacrament of baptism.

In how different a sense is the term generally understood. *Is he a member of the Church?* is a question often asked of those who are known to have been baptized. *I wish to become a member of the Church—I wish to join the Church*, is the style in which pastors are almost uniformly addressed by pious parishioners who wish to be admitted to the sacrament of the Lord's Supper.

It surely does not occur to the many excellent Christians who are accustomed to this use of such and similar expressions, that they are thereby derogating from the value and efficacy of the sacred rite of Christ's own appointment, by which they have already joined, or become members of the Church; and are thus setting up their own judgment in opposition to the clear sense of Scripture, and the ordinance of Almighty God. All baptized persons are members of the Church. The reception of the holy communion is a privilege attached to Church membership, and a duty arising out of it, but does not in the least confer that character. N. L. K.

Greenfield, (Mass.) May 28, 1819.

MESSRS. SWORDS,

IN the account of St. James's Church, a mistake inadvertently occurred, which I wish you to correct in the next Journal. The whole number of communicants at Greenfield and Montague is 68, instead of the number stated, the latter being the

amount of families in both parishes. The increase, therefore, is 65.

I wish you also to add the following particulars, which should have been given at first, as an incitement to similar exertions in all places where the ability is not wanting. The members of the parish have erected a good and convenient dwelling-house for the use of the Rector—they have procured an organ, and have commenced the establishment of a minister's fund. In addition to this, the pews of the church are all reserved to be rented annually, which will insure a continuance of the means of supporting a Clergyman. Much assistance has been derived to the parish from the zeal and liberality of SHUBAEL BELL, Esq. of Boston, a gentleman whose praise is in all the churches. He has presented us with large and elegant altar tables, containing the Creed, Lord's Prayer, and Ten Commandments, with other suitable selections from Scripture. He has also collected, and presented for the use of the minister, a valuable library, consisting of three hundred volumes, many of them scarce and useful works of divines of the latter part of the seventeenth and beginning of the eighteenth centuries. Such instances of liberality and zeal for the welfare of the Church should be recorded. Yours, &c. respectfully,

T. S.

HUMAN LIFE.—AN EXTRACT.

THE lark has sung his carol in the sky;
The bees have hummed their noon-tide lullaby.

Still in the vale the village-bells ring round,
Still in Llewellyn hall the jests resound:
For now the caudle-cup is circling there,
Now, glad at heart, the gossips breathe their prayer,

And, crowding, stop the cradle to admire
The babe, the sleeping image of his sire.

A few short years—and then these sounds shall hail

The day again, and gladness fill the vale;
So soon the child a youth, the youth a man,
Eager to run the race his fathers ran.

Then the huge ox shall yield the broad sir-loin;

The ale, now brewed, in floods of amber shine;

And, basking in the chimney's ample blaze,

Mid many a tale, told of his boyish days,

The nurse shall cry, of all her ills beguiled,
'Twas on these knees he sate so oft and
smiled !

And soon again shall music swell the
breeze ;
Soon, issuing forth, shall glitter through
the trees
Vestures of nuptial white ; and hymns be
sung,
And violets scattered round ; and old and
young,
In every cottage porch with garlands
green,
Stand still to gaze, and, gazing, bless the
scene ;
While, her dark eyes declining, by his side
Moves in her virgin veil the gentle bride.

And once, alas ! nor in a distant hour,
Another voice shall come from yonder
tower :
Where in dim chambers long black weeds
are seen ;
And weepings heard where only joy has
been ;
When by his children borne and from the
door
Slowly departing to return no more,
He rests in holy earth with those that
went before.

And such is human life ; so gliding on,
It glimmers like a meteor, and is gone !
Yet is the tale, brief though it be, as
strange,
As full, methinks, of wild and wondrous
change,
As any that the wandering tribes require
Stretched in the desert round their even-
ing fire ;
As any song of old in hall or bower
To minstrel harps at midnight's witching
hour !

FOR THE CHRISTIAN JOURNAL.

Lines on the Instability of Human Affairs.

WRITTEN BY A YOUNG LADY.

How vain ! how transitory are the scenes
Which on the world's vast theatre dis-
play'd,

Oft catch the gaze of admiration !

So does the swain, the show'rn now o'er,
Behold the arch encircling half the skies.
He sees the colours bright, and beautiful,
And wishes thus they ever would remain ;
But, ah ! too soon they fade upon his sight ;

They mingle with each other, and they
vanish.

He looks and wonders, that which one
moment past

He thought within his ardent grasp to
hold,

Should prove a fair delusion.

Thus mortals contemplate their state on
earth,

Till from the rock, on which secure they
stood,

Sudden they're hurl'd to blank obscurity !
Learn, hence, O man, above this lower
sphere

Thy wand'ring thoughts to raise, e'en
unto him

Who bids thee after other bliss aspire ;
Such as will purify thy longing soul,

And place thee in supreme security.

Then, tasting happiness, so much de-
sir'd,

Round thou wilt view the busy multitude
Who diff'rent paths pursu'd, hoping to
attain

That bliss thou hast so well deserv'd,

By following the dictates of fair virtue.

I leave thee now, enjoy that pure delight
Which virtuous ends obtain'd, ne'er fail
to impart.

A. M. C.

THROUGH the instrumentality of the
Rev. MAURICE H. LANCE, the Church in
Georgetown, South-Carolina, has the
pleasing prospect of a very handsome en-
dowment. The zeal and foresight of this
gentleman, who has officiated there for a
few years back, prompted him to suggest
to a few of her friends the propriety of
providing for future wants by the founding
of a permanent fund ; and he very speedi-
ly obtained, by voluntary subscriptions,
from six gentlemen, five thousand nine
hundred dollars ; and large additions to
this amount have been promised, and are
confidently expected from others. Three
gentlemen subscribed fifteen hundred dol-
lars each. This strong evidence of at-
tachment to our primitive and apostolic
Church is worthy of the highest com-
mendation. The Publishers of the Chris-
tian Journal will be happy to record simi-
lar instances of it in any part of our coun-
try.

This instance of munificence presents
an opportunity of reminding Episcopali-
ans of the Theological Seminary, to which
their attention was directed some months
ago. No object, perhaps, is more worthy
the notice of those who possess wealth.
The importance of a learned ministry is
universally acknowledged. Christians of
every denomination in this our country, are
peculiarly impressed with this importance,
and are rapidly founding Theological
Schools for the benefit of their Students.
We see, and we hear, and we remark it
with great pleasure, of the endowing, in
some of the seminaries already establish-

ed, of Scholarships and Professorships. Wealthy individuals thus perpetuate their names in the most honourable and useful manner. Are there not men of wealth among Episcopalians to "go and do likewise?" The Publishers, ever anxious for the honour and welfare of the Church in which they have been reared, trust this hint is sufficient; and they fondly anticipate the pleasure of recording many instances of pious zeal in subscriptions and bequests both to individual Churches, and to the Seminary which they now bring to the notice of their Episcopal friends.

All acts of munificence in relation to the Church, and other matters and events regarding her welfare, form proper objects of notice in this journal. The Publishers, therefore, request all persons in possession of such facts to communicate the same to them, free of postage, in as particular a manner as circumstances will permit.

Pautucket, Rhode-Island.—The lady of Samuel Slater, Esq. has presented to St. Paul's Church, in this village, an elegant Glass Chandelier, together with a pair of Branches for the Reading Desk, and another for the Pulpit.

From the New-York Evening Post, of May 24.

A friend has furnished the following Obituary.

DIED, on Saturday last, the 22d of May inst. in the 84th year of his age, HUGH WILLIAMSON, M. D. LL. D. Fellow of the American Philosophical Society, of the Literary and Philosophical Society of New-York, of the College of Physicians and Surgeons of the University of the State of New-York, of the Society of Arts and Sciences of Utrecht, &c. &c. In every situation of life, in which it was the fortune of this eminent individual to be placed, he was distinguished by undeviating integrity and honour. Called, at an early period, to take a part in our war of independence, he, for a considerable time, held a conspicuous rank in the medical department of the American army. He was appointed one of the delegates from the state of North-Carolina, in the convention which formed the present constitution of the United States, and served as a member of Congress both anterior and subsequent to that event. But high as was his political career, his services in the cause of literature and science are not less meritorious. Upon the first formation of the University of Pennsylvania, he acted as Professor of

Mathematics in that institution, and, in conjunction with Rittenhouse, Ewing, and Smith, was appointed by the American Philosophical Society of Philadelphia, to observe the transit of Venus in 1769. The account of their joint labours appears in the transactions of that learned Society. He published many other papers, medical and philosophical, in the journals of different associations, and an account of his experiments on the gymnotus electricus in the transactions of the Royal Society of London. But his literary and scientific reputation chiefly rests on his history of North-Carolina, and his Essay on the Climate of the United States, which last work alone is sufficient to transmit his name with renown to posterity. He was associated with the New-York Hospital, the Humane Society, and most of the other benevolent institutions of this city, and their records bear ample testimony to his disinterested zeal and unwearied exertions in behalf of humanity. He was deeply read in theological studies, and his researches resulted in an entire conviction of the truth of Christianity, and a practice of life conformable to its divine precepts. He has left to the world another example of the union of high attainments in philosophy with confidence in the Christian consolation. Long will his virtues live in the memory of his friends, and deeply will his loss be felt by society.

DIED, in this city, on Monday, May 24th, MR. ANDREW HAMERSLEY, aged 94. The life of this venerable gentleman had uniformly exhibited the sincerity of his faith in the doctrines and attachment to the precepts of the Gospel. Sweetness of disposition, urbanity of manners, and benevolence of heart eminently characterized him. The ardour of his piety was manifested by a regular and devout attendance on the services of the temple and the altar. His attachment to them, commenced in early life, and continued as long as he retained those faculties of the mind which he consecrated to the honour and service of his Maker. The writer of this has often admired the example he uniformly set, even at 90 years of age, of improving, with little regard to the state of the weather, every opportunity of public worship, presented not only in the *Sunday*, but in the *week day* services of the Church. For many years before his infirmities rendered it impracticable, he faithfully served the parish of Trinity Church, to which he belonged, in the capacity of vestryman. In every social relation, he exhibited a characteristic fidelity, kindness, and uprightness of deportment. Adorning in all things the doctrine of God his Saviour, in which his understanding and his affections were equally interested, he has bequeathed to

the world an invaluable example, and to his family and friends, the unspeakable comfort of assuredly hoping, that through the merits of the divine Redeemer, in whom he trusted, he has entered into the joy of his Lord.

Communication.

DIED, at Burlington, in New-Jersey, on the 17th day of May, JOSHUA MADDOX WALLACE, Esquire, in the 68th year of his age, after an illness of a very few days.

It must be admitted that no partiality of affection should so warp the mind as to influence its regard for truth. On common subjects the world is sufficiently indulgent to accept the embellishments which a warm imagination may add to a few plain facts, but the language of eulogy is always suspected, and, consequently, much more exposed to the severity of remark; yet if any subject, which has occurred in this place, will bear a more than ordinary detail and warmth of expression, it may, we trust, be indulged in a tribute to the memory of this worthy gentleman and devout Christian. To his relatives and intimate friends, nothing, it is true, would be more superfluous than a laboured panegyric upon his general character. They have long been witnesses to the tenderness and sincerity of his affections; to his unwearied exertions in the cause of religion; to his devout and punctual attendance upon all her ordinances, and to the constant marks which he exhibited of a heart habitually devout, and holding communion with its God; but while they fondly cherish the recollection of these qualities as the source of their consolation, and the foundation of their hopes, they are willing that a bright example should be held out, in this humble and enlightened Christian, of the efficacy of Divine grace upon the frail nature of man, and be thus instrumental, after his death, in promoting what, in life, was nearest to his heart, namely, the great interests of righteousness and truth. All, therefore, who have heard the name of this gentleman may be respectfully informed, and let them rely upon the information, and make it a subject of thankfulness to the Giver of every good gift, that, in all situations, his conduct was that of an honest man and sincere Christian. In perilous times he was the steady patriot, partaking in the toils of his native country, and rejoicing in her success. As a magistrate he was noted for his inflexible integrity; and his scrupulous punctuality, as a man of business, was eminently conspicuous. His conjugal, parental, and social affections were of the highest order, ever disinterested, tender, and alive. The selfish principle formed no feature in his character. The offices of benevolence and humanity were familiar to his nature, and

his zeal for the education of the rising generation was evinced by his liberal contributions, and personal attendance, whenever they were required. Nassau-Hall will long remember his unwearied attentions and services, and so will other institutions of that kind. But it was chiefly in his Christian labours of love that this worthy gentleman stood pre-eminent. In these his whole soul appeared to be engaged. The circulation of the Holy Scriptures was the primary concern of his heart, and theme of his conversation. To promote the great object of Bible Societies he, accordingly, spared no pains nor labour; and to aid religious institutions in general, no application to his purse was ever made in vain. As a Catholic Christian his love was unfeigned to all who love the Lord Jesus in sincerity and truth, and Ministers of the Gospel always found a welcome under his hospitable roof. Unleavened by any mixture of a sectarian spirit, his attachment to his own Church was founded on principle, and nourished by the graces accompanying her ministrations. To these he ever paid unfeigned and punctual compliance; and we may humbly hope, nay, confidently trust, that, as the appointed means of sanctification, they enabled him to subdue the power of sin; and, at last, to sink with a composure, which is seldom observed even in God's faithful servants, into the arms of his Heavenly Father. The particular Church of which he was, for many years, a devout member and faithful officer, while lamenting his loss, will find comfort in the well-grounded hope, and assurance that he passed to Christ's Church Triumphant in the heavens; that his example, displaying the powerful influences of religion on the human heart, enables him still "to speak, though he be dead;" and that, with respect to him, the remark of the Psalmist will be verified—

"The sweet remembrance of the just
Shall flourish, when he sleeps in dust."

Burlington, N. J. May 27th, 1819.

On the 27th May, 1819, a new Church, erected in the town of Red-Hook, Dutchess county, was consecrated; and the Rev. HENRY ANTHON, Deacon, admitted to the holy order of Priests, by the Right Rev. Bishop HOBART.

THE Publishers think it proper to state, that the avocations of the Right Rev. Bishop HOBART, not permitting a constant superintendence of the Journal, it has been issued, since the commencement of the present volume, under the additional inspection of the Rev. BENJAMIN T. ONDERDONK.

Erratum in our last.—Page 142, col. 1. line 39, for "divine," read required.